pretend to be trying to get it. Then ~~they~~ he throws away the beat-stick after 2 efforts & the sing-men really get the song. Except W M's father who got the 4 names given to him, every alhotta has only one name, though this varies with the person. The sing-men sing of his adventures up aloft, & it is as if they had got the song from the alhotta himself, in reality they made it. Then food is given, and presents are given to all, this is ①, which means to "cover, or make white, the wounds". As a matter of fact the presents are given to everybody whether they have been bitten or not. Always the anipottam functions. Then the people go out. In a little while, as the people are getting ready for sleep, the alhotta goes out with a number of his guardians, & gets a number of women. Outside on the sidewalk they gather, with sing-men & drum. The alhotta begins his "wha, wha, ③ done", the yes x sounds, & then the musicians begin his song, & all the women join in. Then the party moves up to another house & the performance is done again. Then the alhotta becomes mad, rushes around all over the place "whaing" & at times goes inside a house & growls, but the musicians stay where they are put & finish their song. When finished they all return to the dance-house. They now want to make heavy the alhotta to put him to sleep, so the alk calls to those who look after the crystals ④, to make-bear

1421

heavy. They cast the stones into him. There are 4 of these, some throw the stones into his ears so that he will be unable to hear. Then he lies down. Next morning the kusuits make a very strong skeinosexzla, where he is supposed to lie down all the time, as a matter of fact he fucks his wife if he wants to. For that day & night he stays inside. If he hears a very loud hollering of people he dashes out to every house, growling, but does not chew people up. The stones in his ears partly deafen him, so that he cannot hear small noises. Sometimes he will be sound asleep or fucking, & not pay attention to the noise, but his guardians swiftly wake him up & shoo him off to growl. He enters a house & sits down inside the door, being too heavy to move, & it takes a lot of "wheup" to get him up because he is heavy. The omblimsta hear ~~him~~ them but do not dare imitate ~~of~~ help the wheuping. The women inside a house which he enters always drone, but it is only his accomplices who "wheup". If a canoe from abroad should come into the river, the alhotta becomes excited, dashes ~~around~~ straight out & bites as many of them as he likes. It is known whether strangers are expected & some good presents have been saved for them. As he rushes out the alhotta cry out for everybody ~~to con~~ omblimsta to conceal themselves. Then the

1423

strangers go to the house of their host. At night the alhotta's father hauls everybody to his house & proceeds to pay the people from abroad whether they have been bitten or not. The present given varies, if a person is a good friend he gets more, if not, less. There is no real law as to amount. If other strangers come, they too are bitten. A tyt always gets more. Now the cutting has been abolished by the law. In t s ms - there is sometimes a request that the goods should be returned, but this is never done in kusait business. The Bella Bellas never ask for return of t s m presents. If at a t s m I receive a present, & die, my sons will return it to the giver, if not there would be no trouble, but the name would not go up. It is all right if a present be not returned in full, e.g. if $100 be returned for a $200 present, or if $250 be returned. In the latter case the recipient may or may not make a return present for the extra amount. S insists that there is no law about the returns of presents. On the other hand, if a man should lend another some goods & refuse to return them, there would be serious trouble, & the lender would be entirely justified should he seize a canoe or other valuable property to make good the loss. For 4 days the alhotta remains in the skimosexzta, but if he should hear a row he would go out. On the 4th day all the jerrys are brought to the

1425

(1) ~~The~~ Water, not the piss, is thrown over the man inside the house & that makes the yiu vanish. After that time there is no no sound of whistle

(2) nul/yam t is the opener of songs

(3) tzul q̇ ɹ m

(4) note This part has been got with much care & difficulty. I believe that it should read similarly when the emklimsta are not present.

(5) t̓z t̓a

dance house (1) About noon the alhotta is carried, struggling, to the river by the kusiuts, & ducked. All are naked & the women "[illegible]". He hollers & cries as if a little sense were returning, & throws stones casually. He is thoroughly ducked & water thrown over him till he is almost drowned. Then he runs around 4 times to every house, crying: he has terras clap tumtum, but his ye sx has departed. Towards dusk all the kusiuts come to the dance-house & sit down ~~Alhotta goes through his usual round of trying to sing & being checked, & then the nusiemt take up the job~~, the song having been begun by (2) no omklimsta are present. (4) Officially now the alhotta should try to open his own sing (2) in reality some other person does it, as no omklimsta are present & he always goes off on his stick beating racket. All hands bellow "wheup", ~~as if~~ with the meaning of smoothing down & making good his face. Then the ~~[illegible]~~ (5) are taken from the false alhotta. The meaning here is to prevent the song being carried astray by the foolish alhotta. Then the nusiemt take up the song & everybody uses it. By this time it is almost dark and food is dished out. The various ampottams all then unite to give their good advice. There is always an air of solemnity & dignity about the proceedings, no undue noise. Then they go out. Later on

1427

(1) yɛ/lɛ/lè

(2) (nul/imbeginable)

(3) at/wha/lan/ùp

(4) note. Every time the people come he gets a new song.

1442

17

(from 1938)

1443

nothing but for the dirty clothing. This stone brought to him lots of everything. In later years he went away to Victoria, but on his return years later he again went to the hidden stone & bid its power was able to increase his wealth. He presented it to Sc. who still keeps it, & swears that even his family, her wife, know nothing about it. He also says that not even the Claytons have seen it. Shoosum Charlie told Sc. to keep it carefully placing it in a box where the sun would shine on its head, and to place with it small portions of anything which he wanted to have increased. Sc. states that frequently he has put money in its stomach hole, and I pleased him by contributing 5 cents, which we tied in with newspaper instead of the paper soiled clothing, the older way. Sc. refused to have it photographed. If Sc. washes in the river before eating in the morning he rubs the stone over his body as if washing himself, and the same time asking it to make him strong, to make him well, to give him his wishes etc. I asked Sc. whether the stone were sent & he said, "yes I think so, it was a bird which became a stone, and birds are sent, so it is very likely it is sent." T.F.H. note, I'm afraid this was rather a leading question, & am not satisfied about the sentness.

1449
Harry's w calls Reuben stakow ✓
Andy calls Reuben tata or man ✓
Andy " Harry sisi
Harry " Andy emtz
Andy " Mrs S King s s sksom
Mrs S King " Andy emtz
Sc calls Andy W s'k s si
Andy W " Sc "
Harry " Andy W stakow
Andy W " Harry stakow

~~Sko~~ ǵokz is ? trouble business
Reuben calls Mrs S King sau'x y
Mrs S King " Reuben q' wal'en
Myers calls Sc sista emtz
Against the law to marry an emtz, at any rate Myers could not marry Sc. S,
Reuben in the old days would often marry Harry's widow, but the presents would be given as if a new marriage.

Sc. B.s. in turn, 3 of them, took the name t ukwala.

1450

1451

Reuben = Jessie

Dan = Lina

?